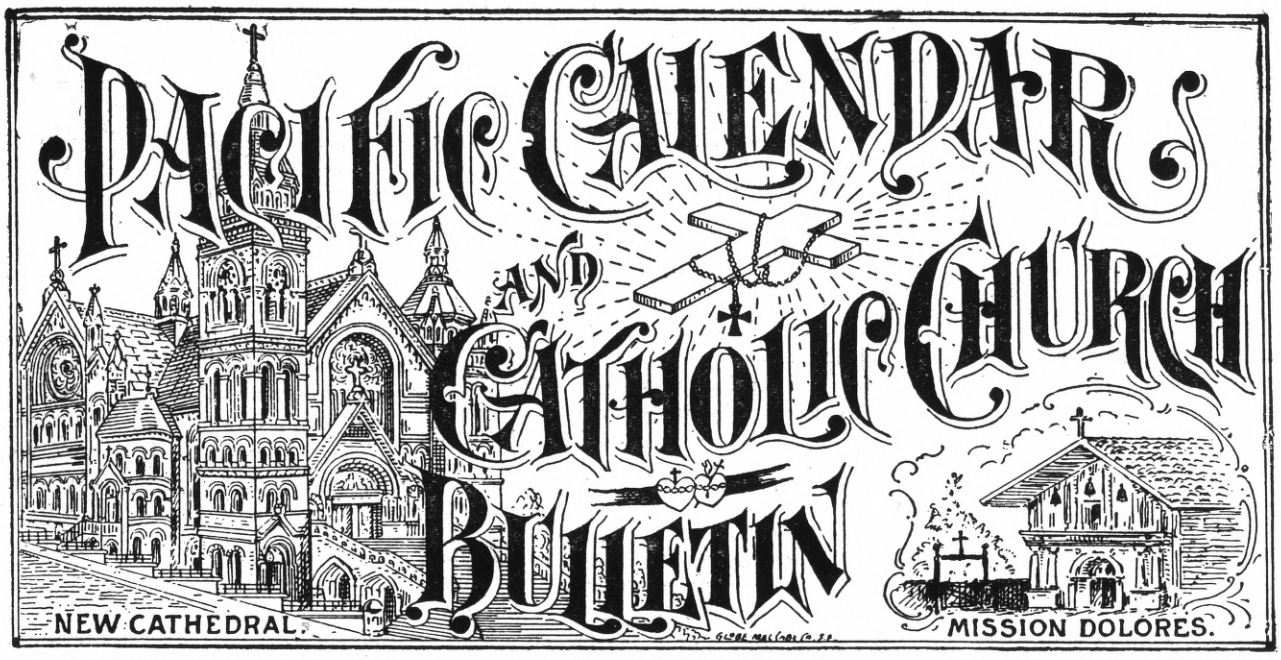

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VOL. VII. SAN FRANCISCO, CAL., APRIL, 1897. No. 4.

A $25,000 BRIBE.

A Sacred Heart Nun May Obtain That Sum by Leaving a Convent.

ST. JOSEPH, Mo., Feb. 27.—In the will of Frederick Taylor, a New York banker, who died a few days ago, Miss Carrie Jewell, a nun in the Convent of the Sacred Heart, was offered $25,000 if she would lay aside the veil, leave the convent and promise never again to enter a Catholic order.

Miss Jewell has declined the offer. She says she gave up much more than $25,000 in money when she renounced the world and became a nun, five years ago, and all the riches of the world could not tempt her now to leave the Order of the Sacred Heart and to give up the work to which she has devoted her life.

The Convent of the Sacred Heart tops the summit of a hill, the highest point in the city. It is a low building, with a central dome surmounted by a gilded cross that glints in the sunlight. It has long wings that reach out from the central building and long rows of square windows and quaint antique porches, and huge iron gates to the low walls that enclose the wide lawn. From this lawn the city of St. Joseph slopes down the steep hill side and then out across a level plain to the river. And from the convent windows may be seen the farm lands in Kansas stretching to the hills ten miles away, and the river winding through miles and miles of dun-colored willow jungle.

A visitor who called at the convent early this morning was met by the Mother Superior, who summoned the banker's niece.

Miss Jewell is 26 years old. Her face, behind the ruffled hood of spotless white which wrapped it around, looked as solemn as those in the gilt frames on the walls. Her features were plain, but there was that good look, the sort of a beatific madonna-like expression in her face that most nuns have. She did not wish to talk about herself; she dreaded notoriety in the newspapers.

"Have you heard of the clause in your uncle's will?" was asked.

"Oh, yes; I knew of that long ago. The will was drawn six years ago."

"Will you accept the offer?"

"Of course not," replied the nun, and the corners of her sedate mouth moved with the faintest suspicion of a smile.

The Mother Superior, who had been thirteen years a nun, spoke:

"Did you ever hear of a nun forsaking holy orders?"

"No, I can't recall anything of that kind," answered the visitor.

"Do you know why?"

"No."

"I will tell you. It is because a woman becomes a nun only after years of reflection and preparation. She is not persuaded into it, rather her intention is discouraged; but even after she has fully decided she is only accepted on probation, and that period of probation lasts two years in our order of the Sacred Heart. In that two years the novice is practically a nun, but may retrace her steps at any time. So you see that when she does finally take the vows her mind must surely be so settled that nothing would change it."

The Mother Superior turned to Miss Jewell again: "She was rich in her own right before she made her vows and $25,000 would be a small temptation to her now."

Miss Jewell said that she entered the order of the Sacred Heart five years ago and had been one year in the convent at St. Joseph. She was an orphan who had been educated in a Catholic convent, but her relatives were Protestants. These sought to dissuade her from becoming a nun. A rich uncle offered her a large sum of money if she would not become a nun, and the uncle who just died made his will with this clause in it:

"I have no desire to disinherit her on account of her adopted faith, but I do not desire to leave any sums which might, on account of her connection with sacred orders, eventually revert to the Roman Catholic Church. Therefore, should she sever her connection with the religious orders, a sum of $25,000, which is to be set aside by executors, is to be held for her in trust and the income paid to her."

Miss Jewell teaches a class of little girls in the Academy of the Sacred Heart and will spend the rest of her life in that work. Bishop Burke, of the St. Joseph Diocese, was seen this morning about the will and the determination of Miss Jewell and said: "Oh, those ladies of the Sacred Heart are very little concerned about matters of that sort. The Sacred Heart is one of the wealthiest communities in the world. It is entirely a teaching order and its members must be highly educated, refined and devout. It owns some of the largest religious establishments in the world —in France, Italy, England and in every civilized nation. Many of its members were very wealthy people. Members of the first families have often sacrificed wealth and position to become members of this holy order and of other orders. What would $25,000 be to Miss Jewell? Why she could not be tempted to give up her faith if a thousand times that much money was offered her."

To Get Out of Debt.

The salvation of the debtor lies in method and self-denial. Let him grasp the situation with a brave heart and a strong hand, reducing expenses to a reasonable minimum, setting aside a proportion of his monthly income for the liquidation of his obligations, and preserving it inviolate for that purpose. Let him sacrifice present luxury for future freedom, trusting not in his luck to wipe out his embarassments by some stroke of fortune, but in God Who blesses any effort after self-redemption. The struggle may be long and trying, but it brings the joy of conflict and ushers in the dawn of manliness and independence.—Catholic Columbian.

HOW TO TREAT CATHOLICS.

A Venerable Protestant Divine Gives Wholesome Advice to His Co-Religionists.

From an article entitled "How to Treat the Roman Catholics," published in the Evangelist over the signature of the Rev. Dr. Field, we take the following extracts:

"When I first went abroad fifty years ago it was with all the prejudices of a Puritan against Romanism in every form. Nor was I captivated by the great displays in Rome during the Holy Week. But alongside of all this pomp and splendor were innumerable institutions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a position to compare ourselves with them as to which were the better Christians.

"Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and approaching him as a stranger, I spoke to him in French, asking him the question which would have been the first to address to an American missionary: "When are you going to return home?" To which I received an answer that I never had before: "Jamais!" Never! Never! He had given his life to the service of the Church and of his Divine Master.

"There is another reason why we should have a care how we disparage the Catholic priest, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the socialism and communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment—a cataclysm not from above, but from beneath; an earthquake that will yawn so wide and so deep as to swallow up civilization itself! If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it."

THE NUPTIAL MASS.

To a dear friend who had spoken of having a fashionable evening wedding, Archbishop Elder of Cincinnati, said:

"I hope you will follow the good old Catholic custom so particularly favored by the Church, of being married at Mass and receiving there the special benediction which is not given except at Mass. I think if you were to see it once, and understand the particular prayers and blessings used on that occasion, you would be willing to break through fashion, convenience, and every obstacle, in order to profit by these graces. It is the only sacrament, except that of Holy Orders, for which there are particular prayers introduced into the Mass itself. If it be contrary to fashion, you will have no little merit in showing that much independence, and still more in doing your share towards introducing a holier fashion that will multiply blessings upon yourself and the one you have chosen to be your life companion."

Francesca Relief Society.

The Francesca Relief Society report the following donations made to the poor during the past year: Made garments, 4,431; unmade material, 438 yards; shoes, 370 pairs; money for groceries, etc., $128. Following are the names of the ladies who have been prominent in the charitable work: Bertha L. Welch, Geneva E. Robinson, Mathilde David, Harriet M. Skidmore and Martha B. Mohun.

A PIONEER PRIEST AND EDUCATOR DEAD.

Rev. Father John Pinasco, S. J.

Formerly President of St. Ignatius College

Los Gatos, Cal., March 9, 1897.

Rev. John Pinasco, S. J., died at 2:15 o'clock this morning at the Sacred Heart Novitiate of pneumonia. He had been sick for the past week, but not seriously so until yesterday. The friends of Father Pinasco are legion, as his sterling traits of character, kindness of heart and genial disposition made him popular with those with whom he came in contact. He was first professor and then president of St. Ignatius' College, San Francisco, and of Santa Clara College, and the first president of the Sacred Heart Novitiate, Los Gatos, and spiritual director of the Gentlemen's Sodality of St. Ignatius' Church, San Francisco.

Father Pinasco was born in Genoa, Italy, June 11, 1837, and entered the Society of Jesus in 1853. He studied at one of the Jesuit schools in England for a few years, but came to California in early days, and has since, with the exception of a brief interval, lived and labored on this Coast. He was sent to Georgetown College, D. C., to complete his studies, but did not remain in the East after the completion of his course of theology.

On his return from Georgetown, Father Pinasco taught for some time in the Jesuit College, which stood on the site now occupied by the Parrott building. He was an enthusiast in the work to which he was called, and soon became exceedingly popular with pupils and his associates in the faculty. So successful was he in his work that he was made president of the college, and his name became almost a household word in Catholic educational circles throughout the Coast.

Father Pinasco retired to Los Gatos during the erection of the new St. Ignatius' College on Hayes street, acting as master of novices at the Los Gatos novitiate. When the college building was completed Father Pinasco was made vice-president, and filled the position for a number of years with great credit. After his retirement from St. Ignatius he was at different times president and professor of rhetoric in the college at Santa Clara.

He was for a number of years spiritual director of the Gentlemen's Sodality of St. Ignatius Church, the oldest and largest of its kind in the United States. At the time of his death he was assisting the master of novices at Los Gatos.

The Funeral.

The remains of Father Pinasco were taken to Santa Clara College and buried Wednesday afternoon, 10th inst., in the Jesuit burying grounds in Santa Clara. A delegation of the members of the Gentlemen's Sodality of St. Ignatius Church, headed by their prefect, Jas. R. Kelly, attended the funeral and recited the Office of the Dead in their chapel the following Tuesday evening. *R. I. P.*

Kipling and the Madonna.

The Ave Maria says that it would be easy to collect from non-Catholic poets a number of passages showing in a striking way the instinctive tendency (so to say) to invoke the intercession of the Blessed Mother of God. The latest addition to such a collection would come from Mr. Rudyard Kipling's new volume of poems, "The Seven Seas." In a striking hymn before battle we find this stanza:

O Mary, pierced with sorrow
Remember, reach and save
The soul that goes to-morrow
Before the God that gave;
As each was born of woman,
For each, in utter need,
True comrade and brave foeman,
Madonna, intercede.

The Blessed Sacrament.

O Jesus, lying here concealed before mine eye,
I pray Thee grant me that for which I ceaseless sigh—
To see the vision clear of Thy unveiled face,
Blest with the glories bright that fill Thy dwelling place.
Hail, Jesus, hail! do Thou, good Shepherd of the sheep,
Increase in all true hearts the faith they fondly keep.

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WRITTEN FOR THE CHURCH BULLETIN.

IN MEMORIAM.

SISTER M. BERCHMANS, Died March 15, 1897.

Hark! the bell tolls sadly,
List, tread softly now,
Death has plucked a lily
And paled a rosy brow.
In our convent cloister,
When the day was young,
A sweet and gentle sister
In heaven her life begun.
Long and sad her suffering,
Ne'er a murmur passed
Lips that never chided
And oft a blessing asked
For the little children
Trusted to her care.
Dear and gentle sister,
May we all meet where
Sorrow ne'er can enter,
All is peace and love,
In the realms of glory
Rest, sweet nun, above.

MARIE CHESWORTH.
(8th Grade, Presentation Convent).

HUMANITIES CLASS.

The Class of Humanities, St. Ignatius College, on Friday, March 5, entertained the faculty and students with a class specimen. William J. Keany gave the introduction in Latin, and different members of the class gave their views on pastoral poetry, the essay and the elegy. Richard L. Williams read a Greek essay on "Achilles, the Hero of the Trojan War," and was followed by Zachias Maher with an original Greek poem. An English essay on "The Character of Shylock," was read by Edward F. O'Day and received great applause, being delivered with a true oratorical spirit. Owing to the brevity of the time, the most interesting feature of the day was omitted, an original English poem entitled "Joan of Arc," written by Michael J. Buckley. The St. Ignatius College Orchestra under der the direction of Achille Artigues rendered some elegant pieces. The exercises closed with brief remarks by Rev. Father Frieden, S. J., president of the college.

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LENT.

Lent is the penitential season of the year. Not that we should ever cease to do penance, but because at this time the Church calls our especial attention to the necessity of atoning for our sins. The discipline of the Church appears to have been instituted to meet with the exigencies of the times and new conditions of society. Hence the several indults pointed out in the Lenten Regulations. But this kindness of our indulgent Mother should not be interpreted as exempting us from the necessity of doing penance. The rigor which the weakness of our body can be softened, must be made up in some other way, less wearing on our bodily frame, but still as effective in affecting the spirit. For it still remains true that we have sinned, that our evil inclinations must be kept under subjection, and for this penance is necessary. It is, therefore, the spirit of the Church explicitly pointed out by those placed over us, that we substitute our penances for the fasts which we may not be able to keep, such as prayers, alms, deeds, acts of charity. May it not be a timely suggestion to propose that attendance at the Wednesday and Friday devotions during Lent, will go far towards helping us to make up for the laws of the fast? —Jesuit Calendar.

Whisky's Yearly Work.

In the Cuban army are some 50,000 men. Should it come to pass that General Weyler seizes and butchers all of these men, what a righteous protest would go up from the American continent! Civilization would turn livid with grief and rage. And yet the rum power of the United States is guilty of the massacre of this vast number of human beings, and thousands more, every year.—Exchange.

WHY WILL THEY DO IT?

Why will young men stand outside the church after Mass is over?

Why will ladies, wearing a $250 sealskin sack, not see the contribution box when it is passed? They are generally praying *very* hard just then.

Why are men, who pay willingly $10 to see a prize fight, not able to contribute twenty-five cents a Sunday towards the support of their church?

Also, why are ladies, who pay $1.00 for the matinee on Saturday, not willing to contribute even a nickel at church on Sunday?

Why will people persist in sitting in the outside seat in a pew; why don't they move up to the end?

Why will people come late to Mass and leave before it is over?

Why will the young folks keep steady company with or marry those not belonging to our religion?

Why will they eat meat on Fridays and not observe Lent?

Why will people not pay; or why keep the poor person they owe as long as possible out of their hard-earned money?

Why will not some parents set a good example by letting liquor alone and attending to their duties regularly?

Also, why don't they keep the children in the house after dark?

Why will they allow their grown-up children to go out with persons whose reputations are not of the best?

And why don't they encourage the visits of good young men and women?

Why will they not have Masses celebrated for their deceased relatives?

Mr. Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.

GET NEAR THE ALTAR.

Why is there so much reluctance on the part of people to occupy the front seats at Mass? It is a common occurrence to see men and women incommoding early arrivals by trying to make a seat hold six that was constructed for the comfortable accommodation of five. This they do rather than proceed towards the altar, where it is rare at Mass to find every seat taken unless the rule is in churches where ushers are maintained that the front seats must be occupied first.

It is not edifying to see kneelers in the aisles when there are pews with room to spare. The really devout Catholic cannot get too near the tabernacle. The services are more easily followed and in edifices having large auditorium the words of the priest are more understandable. Haste to get out is most reprehensable and the fact ought to be instilled into the Catholic mind that there are great blessings to be derived from a longer communion with the Ruler of Paradise and His blessed following than is occupied during the celebration of the Mass. Nobody can be too prayerful. Devoutness can exist without ostentation. Those bad-minded who sneer at the men and women, the sterner sex furnishing an occasional instance of rapt devotion only, show themselves lacking in charity and fervor.—Angelus.

Days of Devotion for the Month of April.

April 9, Seven Sorrows of the Blessed Virgin Mary.
April 18, Easter Sunday.
April 19, St. Leo IX.
April 25, St. Mark, Evangelist.
April 28, St. Paul of the Cross.
April 30, St. Catherine of Siena.

An interesting lecture, entitled, "The Federal Government," was delivered by Hon. W. W. Morrow, Judge of the U. S. District Court, at Metropolitan Hall, Thursday evening March 11th. The lecture was under the auspices of Columbia Council No. 55, Y. M. I., and a large concourse of the members' friends were present, the hall being crowded. A large number of stereopticon views of the city of Washington were given after the lecture.

"WHAT CHRIST REVEALED."

The indefatigable Fr. Jouin, S. J., has given us another book. Its title is, "What Christ Revealed." It is divided, as its Preface says, into three parts, answering the question implied in the title, viz: 1st. The Church that teaches; 2d. The creed that is taught; 3d. The Sacraments that sanctify. It is a brief but reasoned summary of what constitutes the faith of a Catholic. Its style may be characterized as rapid; saying very fast but satisfactorily what has to be said, and then passing, but not in a hurry, to the next topic. Its illustrations, which are frequent, are very happy, as, for example, on the question of Infallibility: "That interferes with my liberty!" It does not, any more than the warning of a guide in the mountains interferes with my liberty, when he prevents me from falling off a precipice. Or again: "Is not the delight I have in reading the Bible an assurance that it is the word of God?" Not at all. A Turk might have the same delight in reading the Koran, etc., etc.

It is surprising how many things are put into these 100 pages without any appearance of crowding. Fr. Jouin's clearness and completeness of exposition have been brought into requisition with more than usual success.

Marginal titles run through the whole book and are sure to catch the eye, especially when they announce subjects like "Bad Popes," "Protestants destroy the Bible," "Why did Peter write from Babylon," etc., etc.

It is printed on fine, thick paper; there is generous space between the different chapters, and the price of ten cents, which is put upon it, evidently means that it is intended to reach everyone. The book belongs to the College, but the Sacred Heart Library of 29 West Sixteenth street, New York, will look to its circulation. It is an extremely useful book for colleges.

Pray For Them.

Pray for the repose of the souls of the late Jesuit Fathers Maraschi and Pinasco, who died during the past month. *R. I. P.*

DEATH OF A NOTED JESUIT FATHER.

Rev. A. Maraschi, S. J., Founder of St. Ignatius College, Succumbs to Old Age.

Rev. Father Anthony Maraschi, one of the oldest and most distinguished members of the Society of Jesus, died on Thursday morning, March 18, at St. Ignatius College. His death, though by no means unexpected in view of his extreme age of nearly four score years and his arduous life, was rather sudden. As late as the Monday preceding his death he pursued his customary duties and at 5 o'clock in the morning of that day celebrated his last Mass. He showed himself devoted to the end and did not cease to minister to the needs of the sick and dying until his failing health absolutely compelled him to do so. He was fully cognizant of the approach of death and received the last sacraments in a spirit of perfect resignation. No immediate cause of death was named other than the weakness due to accumulating years.

Father Maraschi was in many respects one of the most distinguished and able members of the Jesuit Order on the Pacific Coast, and to his remarkable executive ability and financial acumen the present importance of St. Ignatius College may be directly attributed. He relinquished his position as the principal of that institution many years ago. He always retained the management of the funds and exercised a general supervision of all departments. He was also a director of the Ladies' Sodality connected with the church.

Father Maraschi was born at Oleggio, in the diocese of Novaro, Italy, in September, 1820, and studied philosophy and theology at the seminary of Novaro. In 1848 the revolutionary uprisings throughout Europe led to the expulsion of the Jesuits from many countries and the temporary disorganization of the order. The subject of this sketch came to America in that year and completed his education in Georgetown, Md. In 1854, the San Francisco mission having been placed under the province of Turin, he came to this City and for some time acted as Archbishop Alemany's assistant at the old pro-Cathedral of St. Francis on Vallejo street, where on the occasion of the creation of the new festival of the Immaculate Conception by Pope Pius IX he delivered a notable sermon.

In 1855 he established the first church and school of St. Ignatius on the site of the present Emporium building, where he soon began to give evidence of those qualities as a financier which subsequently earned the respect of the City's keenest business men. That portion of Market street was virtually beyond the City limits in those days, and the land in the vicinity was mainly composed of barren sand hills. Father Maraschi, however, foresaw the future possibilities of this property, and wished to purchase the lots from Fourth to Fifth street along Jessie, for a few hundred dollars, but was opposed by Father Congiato, then superior of the order in California and Oregon, and an old man of 80.

The college—popularly known as Maraschi's school—was incorporated April 30, 1859, and a prospectus issued in 1861 shows that there were then 144 students in attendance, since increased to fully 500. Maraschi was president, treasurer, prefect of studies, professor of ancient and modern languages, mathematics and book-keeping. Of that first faculty only two survive, viz: Father F. Raffs and J. Egan.

In 1862 the brick building, which replaced the earlier wooden structure on Market street, was erected.

In 1880 the splendid buildings on Hayes street and Van Ness avenue were constructed, and here again Father Maraschi negotiated the purchase of the property and supervised most of the business details connected with the work.

The deceased throughout his life showed a stern devotion to duty and a contempt for physical comforts, which are invariably associated with the character of Loyola's followers. He carried his austerities to the extreme of never sleeping in a bed and passed his nights in an arm-chair, protected only by his cassock, of

which he rarely divested himself, and an old cloak. He did this in order that he might be ever ready to answer the call of those who needed his priestly ministrations, which were in constant requisition.

Every morning, without exception, he was accustomed to rise before 4 o'clock, and to celebrate Mass in the sacristy at 5. The rest of the day would be devoted to the performance of his parochial duties.

His judgment in all matters, both religious and secular, was regarded by his numerous admirers as almost infallible, and the appeals for his advice and assistance were incessant.

Thousands to whom his characteristic face and diminutive figure were familiar, as well as those who knew him personally, experienced a pang of keen regret when they heard of his demise.

THE REMAINS LYING IN STATE.

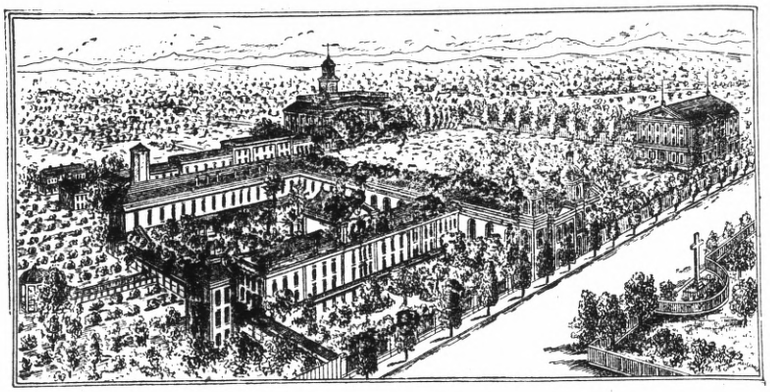
The remains were conveyed to the Gentlemen's Sodality chapel on Friday where the body lay in state and thousands of mourners permitted to gaze upon the placid, benignant features of the beloved dead. The casket containing the remains of the deceased rested in front of the sanctuary. It was the gift of the Ladies' Sodality of St. Ignatius Church. It was covered with black broadcloth and ornamented with silver handles and a name-plate, on which was the inscription: "Rev. Anthony Maraschi, S. J. Died March 18, 1897. Aged 77 years." The body of the dead priest was clad in a purple chasuble, a gold-trimmed stole and alb.

THE FUNERAL.

The funeral took place from St. Ignatius Church Saturday morning at 8:30 o'clock. Thousands of mourners thronged the sacred edifice, all drawn thither by many kind thoughts for the memory of the dear departed. The same unostentatious simplicity that crowned the life of the venerable priest marked the funeral services, making them all the more solemn and impressive. No sermon was preached nor music discoursed. Only a low Requiem Mass was celebrated with reading of the Office of the Dead, the president of St. Ignatius College, Rev. Father Frieden, S. J., presiding. At the conclusion of the services the casket was carried in procession down the main aisle. A cross-bearer walked first, followed by a long line of acolytes, brothers and priests of the Order, bearing brevieries and lighted tapers. They preceded Father Frieden, who walked immediately before the casket.

The pall-bearers were five juniors of the Society of Jesus, Brothers Beeney, Drathman, Greger, Ruppert and Wheeler. Following them came Father Varsi and a further array of priests. The casket was placed in the waiting hearse and conveyed to the depot where a funeral train had been tendered by the Southern Pacific Co., that it might be taken to Santa Clara for interment. Rev. Father Damasini and Brothers Lydon, Cooney and Laughlin accompanied the remains.

Arriving at Santa Clara the funeral took place from St. Claire's Church at 1:30 o'clock in the afternoon and the remains were interred in the cemetery of the Order. The services at the church and grave were well attended. *R. I. P.*



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REV. JOSEPH RIORDAN, S. J., President.

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5th Grade—Leonie Peck, Grace Carter, Mary Fitzgerald, Mary Lowenthal, Emily Martin, Irene Delaney, Mary Coleman, Violet Shawhan, Edna Walsh, Kate Flynn, Gertie St. Clair, Annie Cotter, Nellie Carey, Lizzie Henneberry, Virgie Wren, Nellie Gallagher.

4th Grade—Ida Doherty, Marcella McCarthy, Gertrude McCarthy, Jane Loney, Irma Loney, Annie Haley.

3rd Grade—Loretta Gallagher, Marcella Wren, Josephine Rodgers.

2nd Grade—Alice Pierce, Theo Alebetson, Laura Donohue.

BOYS.

3rd Grade—Leo Brickley, Willie Edger.

2nd Grade—J. Guerin, C. Hornberg, T. Sullivan.

1st Grade—A. Ballan, B. Nentwick, B. Gorham.

St. Francis Parish.

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Eighth Class—Maggie Hussion, Lizzie Remy, Agnes Taylor, Katie Cashin, Marie Chesworth, Katie Meade.

Seventh Class—Eda Cogozzo, Henrietta Wynkoop, Lottie Johnson, Sarah Wilkins, Isola Vannucci.

Sixth Class—Clementina Favilla, Jennie Guidi, Eda Friscarini, Josephine Croce, Marie Laurent, Mary Kelly.

Fifth Class—Leonie Rhomer, Lena Caterina, Mary Logomarsino, Lottie De Andreis, Alice Messmer, Katie Bassillio.

Fourth Class—Maud Kilcommon, Lena Moresi, Agnes Bennett, Josephine Taylor, Maggie Flynn.

Third Class—Rachel Schander, Mary Grimley, May Pompila, May Fitzgerald, Amelia Caterina, Annie Votto, Eda Bacigalupi, Lena Messmer.

Second Class—Lena Giambruno, Amelia Brusco, Tessie Oliva, Claire Borel, Mary Wan, Josie Campodonica.

First Class—Rosie Willig, Jennie Willig, Irene Boyle, Eda Demecheli, Mary Buzzotti, Lottie Walker, Laura Benatti.

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Second Division—Annie Kerr, Maggie Bavo, Lena Chirigini.

Third Division—Beatrice Roz, Maggie Calagaris, Ruth Shea.

BOYS.

Fifth Class—Eddie King, Joeseph King, Ernest McMahon.

Fourth Class—Victor De Andreis, Willie Kosky, Louis Galli, George Chesworth, Frank Barsel.

Third Class—Willie Delehanty, Walter Glover, John Hannigan, Joseph Faria, Berkery Ferguson.

Second Class—Michael McMahon, Peter Depoli, Patrick O'Hara, Norbert Meyer, Dannie McKenna, James Syme, Willie Kelly, Attilean Demartini.

First Class—John Perlite, John Wan, Oscar Klatt.

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PRIEST-RIDDEN.

A Little Woman Floors a Bigot With Government Census Statistics.

In one of the newspaper offices here, says the Washington "Church News," just as all the "copy" was in and things were slack, one of the men commenting on an item began berating the Catholics as priest-ridden. A woman writer was preparing for home when she turned and asked? "What do you mean by priest-ridden?"

"I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use, but for ornament, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You cannot walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?"

"Most assuredly; I would be glad if you could show otherwise," said the man, with that air of tolerance which characterizes a cock-sure bigot. "The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said: "I find here that the Catholics are the largest religious denomination in the country. It is shown that for over six millions of people they have 6,012 priests, or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. I find that the Baptists have two million members and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,261 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?"

"Certainly. 'Let the galled jade wince, our withers are unwrung.' When it comes to be priest-ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

One of the boys, who evidently enjoyed the chagrin of the A. P. A. disputant, suggested to him that possibly it was "weight for age."

Wasted Caresses.

She kissed the old man; she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it very cooly. He was dead. He was old and poor, she young and rich. She had ten rooms, but no room for her father. Yet he made room for her when he had only two. The "old man" was not educated. She was; at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more "refined and cultivated society," and married among them. The old people's dress and dialect were too coarse. She kissed him and buried him in a beautiful coffin. "Dear father" is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.—New World.

Hats and Caps.

Buy your hats for Easter at J. Porcher's, 1109 Market street, Odd Fellows' Building. Hats and caps for sale cheap. Read his advertisement.

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[Written for the Catholic Church Bulletin.]

ACROSTIC.

Peace is nature's sweetest gift,
Rest is sweet when soul is sad,
Ever ready at sweet duty's call,
Single out the good from bad,
Every word of kindness,
Nestles here in part,
Telling tales of sorrow,
Aches the listener's heart,
Time all ills will heal
In this world of care,
Of the cup of kindness
Not a little spare.

Cull the sweetest flower,
On the branch of prayer,
Not a thorn to spoil,
Verdure sweet and rare.
Evening sees the setting sun,
Night the rising moon,
Tis the hour for study then,
School time follows soon.

MARIE CHESWORTH.
(8th Grade, Presentation Convent).

A FEARLESS PONTIFF.

The following story of Pope Pius IX is found in the memoirs of Augustus Hare:

During one of my trips to Rome I saw Mme. Makrina, the sole survivor of the Polish nuns who were starved, flogged to death, buried alive at Minsk in the reign of Nicholas.

When the Czar went to Rome he paid his respects to the Pope, who received him very coldly.

"You are a great king," said Pope Pius," "you are one of the greatest monarchs in the world, and I am a feeble old man and servant of servants; but I cite you to meet me again, to meet me before the throne of the Judge of the world, and to answer there for your treatment of the nuns of Minsk."

Base Ingratitude.

With more force than elegance an indignant journal discourses on the baseness of ingratitude and has this to say of a case cited in proof:

"Mr. Jourdan is a member of the French parliament. For years he has waged war against belief in God, against the church, against the prelates, priests and nuns, all of whom he declared he would send to the guillotine if he could. During all this time his daughter has been and now is being educated by the nuns of the Assumption at Neuilly and educated and supported for nothing, as he said he was too poor to pay for her board and tuition. The good nuns never told this."—Selected.

READ THIS NOTICE.

If you wish to buy or sell a Lodging House, Cigar Store, Livery Stable, Drug Store, Barber Shop, Bicycle Store, Chop House, Coffee Stand, Book and Stationery Store, Bakery, Fancy Goods Store, Shoe Store, Coal and Wood Yard, Dressmaking Business, Dry Goods Store, or in fact any *legitimate* business (no saloons or any bogus business handled). Or if you want a partner or to buy in partnership; to buy or sell Real Estate; to have your place or goods insured at the lowest rates; or your bad debts collected or any kind of legal work, lawsuits, etc., or wish to have any printing done, books, cards, programs, papers, etc., call and have a talk with F. L. McCormick (son of the late S. J. McCormick, former editor of the Monitor), at Room 309, Spreckels Building, 927 Market street. You will receive honest treatment and the buyers interests as well as the sellers will be protected. A very small commission will be charged only if successful. References: The Rev. Clergy, the banks and some of the leading citizens of the city.

Suggestions to Speakers.

1. Think over what you have to say and put your thoughts into words either in writing or in speaking aloud to an imaginary person.

2. Say nothing about yourself, least of all in the introduction.

3. Arrange your points in order.

4. Stick to the order you have laid down.

5. Divide your time among your points according to their importance.

6. Keep exactly to the amount of time you have previously arranged for each point.

7. Stop when you are through. —Dr. Edward Everett Hale in Expression.

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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

APRIL, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Thursday	St. Hugh, Bishop (1142).	*Respect innocence*
2. Friday	First Friday. Most Precious Blood.	*Pray for sinners*
3. Saturday	St. Benedict the Moor (589).	*Pray for colored race*
4. **Sunday**	**Passion Sunday.**	*Sorrow for sin*
5. Monday	St. Vincent Ferrer (O. P., 1419).	*Pray for preachers*
6. Tuesday	St. Isidore, Bp. D. (639). (April 4). B. Juliana, V. (Corpus Christi, 1258).	*Honor the Eucharist*
7. Wednesday	B. Herman Joseph, (Premontre, 1236).	*Love of solitude*
8. Thursday	St Walter, Ab. (1099).	*Contempt of self*
9. Friday	Seven Dolors B. V. M. St. Mary of Egypt, Penitent, (421).	*Devotion of Seven Dolors*
10. Saturday	St. Mechtilde, V. Ab. (O.S.B., 1300).	*Honor Sacred Heart*
11. **Sunday**	**Palm Sunday.** St. Antipas, M. (The faithful witness, 92).	*Despise honors*
12. Monday	St. Zeno, Bp. M. (380).	*Spirit of faith*
13. Tuesday	St. Hermenegild, K. M. (586).	*God's glory first*
14. Wednesday	St. Justin, Martyr (167).	*Defend the Faith*
15. Thursday	Maundy Thursday.	*Devotion to Mass*
16. Friday	GOOD FRIDAY.	*Die to the world*
17. Saturday	Holy Saturday.	*Silence*
18. **Sunday**	Easter Sunday.	*Joy with Christ risen*
19. Monday	Easter Monday. St. Expeditus, M. (IX. Cent.)	*Begin a new life*
20. Tuesday	Easter Tuesday. St. Agnes of Monte Pulciano, V., (O.S.D., 1371).	*Be steadfast in hope*
21. Wednesday	B. Hugolino (O S.A., 1470).	*Pious reading*
22. Thursday	SS. Soter and Caius, PP., MM. (170-295).	*Detachment*
23. Friday	St. George, M. (Patron of England, 303).	*Pray for England*
24. Saturday	St. Fidelis of Sigmaringen, M. (1622). St. Wilfrid, Bp. (709).	*Fidelity to promises*
25. **Sunday**	**1st after Easter.** Low Sunday.	*Spirit of prayer*
26. Monday	Our Lady of Good Counsel. SS. Cletus and Marcellin, PP., MM. (83-204)	*Confidence in Mary*
27. Tuesday	B. Peter Canisius (S.J., 1597). St. Turibius, Bp., (Peru, 1506).	*Spirit of meekness*
28. Wednesday	St. Paul of the Cross, F. (Passionists, 1775).	*Honor the Passion*
29. Thursday	St. Peter Martyr (O.P., 1252).	*Defend the Faith*
30. Friday	St. Catharine of Sienna, V. (O.S.D., 1380).	*Loyalty to the Pope*

Explanation: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

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Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

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Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6. 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m in in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness a venue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6. 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

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